

DOCUMENT RESUME

ED 162 378

CS 502 299

AUTHOR Merchant, Jerrold J.
TITLE A Model for Police Assistance to Rape Victims.
PUB DATE Jul 78
NOTE 21p.; Study prepared at South Oregon State College

EDRS PRICE MF-\$0.83 HC-\$1.67 Plus Postage.
DESCRIPTORS *Communication Skills; Feminism; Information Theory; Interpersonal Relationship; Nonverbal Communication; *Police; *Rape; Rapport; Receptive Language; Social Attitudes; *Speech Communication; Task Performance; *Verbal Communication

ABSTRACT

Noting that an increasing number of rape victims who seek alternatives to police procedures do so because of the insensitive behavior of the investigating police officer, this paper provides a model of interpersonal communication skills that will enable police officers to better relate to and support the victims of rape. The areas covered in the model include officer beliefs and attitudes, verbal first aid techniques, methods of dealing with verbal abuse from the victim, how to read such nonverbal cues as eye contact and touch, terms to avoid with the victim, and being "yes, confirmational." The stated purpose of this behavior model is to help a rape victim see herself as "ok" and to help officers gain the victim's confidence so that the crime may be solved. (FI)

* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

"PERMISSION TO REPRODUCE THIS
MATERIAL HAS BEEN GRANTED BY

Jerrold J.
Merchant

TO THE EDUCATIONAL RESOURCES
INFORMATION CENTER (ERIC) AND
USERS OF THE ERIC SYSTEM."

Jerrold J. Merchant
DEPT. SPEECH - COMMUNICATION

"A MODEL FOR POLICE ASSISTANCE TO RAPE VICTIMS"

INTRODUCTION

The FBI reports that the crime of rape has risen faster than any other single crime of violence. Moreover, criminologists estimate that only one out of ten rapes is reported. Projecting this increase over time, we realize that one rape occurs in this country every minute.¹ This increase in rape along with the impact of the women's rights movement has resulted in many rape victims seeking assistance outside the criminal justice system. Hardgrove outlines a coordinated network in California for rape crisis intervention which offers support, information, and 24-hour hotline service manned by trained volunteers.² Abarbanel details a model for developing a rape treatment program.³ McCombie et al. describe a medical center rape crisis intervention program.⁴ Moreover, many of the popular women's magazines such as Ms., Redbook, and Harper's Bazaar also provide information which seem to offer alternatives to the criminal justice system. Finally, popular books abound which offer the rape victim alternative to going to the police and/or seeking prosecution of the crime. Two of the most widely known are: Horos, Rape, A Nationwide Directory of US Crisis Centers and Connell and Wilson, Rape: The First Sourcebook for Women.⁵

But why are women choosing to avoid the criminal justice system? A review of the women's literature on rape relief points to three main reasons:

1. the insensitivity of the police who investigate the rape case.
2. The callous and dehumanizing medical examination that they are forced to undergo in order to prosecute the crime.
3. The impersonal and often degrading

ED162378

C5502 299

courtroom procedure which often tends to put the victim instead of the criminal on trial. Regarding this latter point, the Willamette Law Journal points out that putting the victim on trial in court may be an indication of society's desire to persecute the victim.⁶ Moreover, the recent Supreme Court decision regarding the inadmissability of an alleged victim's prior sexual experience as evidence against her is an a priori indication that rape victims have been put on trial.

Yet, courtroom procedure is only the final step in a long and frustrating chain of encounters for the rape victim. The crime itself is only the beginning of the nightmare. For the victim who chooses to pursue traditional criminal justice procedure and reports the crime to the police, the next step is an encounter with the police who report to the scene of the crime. It is this step which is the focus of this article.

STATEMENT OF THE PROBLEM

It is the intent of this article to provide the police officer who may deal with a rape victim with an outline of interpersonal communication skills which will enable him to better relate to and support that victim. This more responsive officer behavior will result in a more positive self-image on the part of the victim. First and foremost, the goal of the officer's interpersonal communication with the victim should be to help the victim see herself as "ok." A review of police and women's rights rape literature indicates that this type of interpersonal interaction is rare indeed.

REVIEW OF LITERATURE

The two polar extremes of police interpersonal communication are herein reviewed to offer a perspective of the gap between one extreme and the other. On the negative side, Russell details a typical interview

between a police officer and a white, twenty-year-old college student who was raped. "Interviewer: Did you report the rape? Ms. Kelly: Yes. I called the cops, and they interviewed me, and they were horrible. They were really upsetting to me. It was a totally and completely bungled affair. And they didn't get him either."⁷ The officer interviewing the victim said: "I know how serious this is, little lady. This is as serious as if I forced you with a gun into my car, and took you out in the woods, and I forced you to have sexual intercourse with me. That's how serious this is."⁸ Ms. Kelly told the interviewer: "I was starting to cry and thinking, I'm going to phone mother. The two times that I was the most upset during this whole experience was when the man pulled the gun and when the cop said that to me. That cop was just horrible."⁹

Obviously, a police officer does not necessarily have to deal with this sensitive situation so heavy handedly; Russell contrasts the insensitive police encounter with one of a totally different nature. A Japanese teenager who was raped by a black man is interviewed.

The police who came were extremely sympathetic from the moment I saw them to the last dealing I had with them. They were very patient in their tone of voice, the questions they asked, the gestures they made. I guess a lot of it was because I was so hysterical at the time. I was shaking and trembling and crying, and I couldn't speak very clearly. But also I think a lot of it was because of the stereotype of me as a Japanese girl, and my assailant as a black man . . . One of the policemen was very warm and tried to be soothing. He was very, very kind. He took me to the hospital and he told me where to go. He was very

attentive and understanding, and after that took me to the police station, and he got me tea and made sure that I had everything I needed. Then he took me home in the morning, because it took a long time to write down the report of what happened.¹⁰

It is noteworthy that in the former example, there was no prosecution of the case; in the latter the rapist was prosecuted and sentenced to a prison term. The point is that while caring, supportive interpersonal communication with a traumatized rape victim is not necessarily easy for a police officer, it is a skill which can be learned and used with a more favorable outcome---the psychological well-being of the victim and the prosecution of the criminal.

In sum, a review of the psychological, sociological, and criminal justice literature as well as a survey of current criminology texts dealing with police/community relations reveals an almost singular lack of concern for the way an individual police officer relates to a rape victim. Although the aforementioned review revealed a number of articles dealing with police communication in terms of crisis intervention in family dispute settlement,¹¹ support of a traumatized rape victim does not seem to be given any isolated attention.¹²

THE MODEL

OFFICER BELIEFS AND ATTITUDES

The first step in any study of communication behavior is an analysis of the foundation beliefs and attitudes which support and foster that communication. Although this section will purposefully generalize, and to

some extent stereotype, the beliefs and attitudes of the police officer, the intent of this section is to argue that the prevailing societal beliefs and attitudes concerning rape and rape victims is manifestly unfair to the victim and, moreover, affects the way a police officer responds to a victim.

Rokeach defines a belief as: "any simple proposition, conscious or unconscious, inferred from what a person says or does, capable of being preceded by the phrase 'I believe that . . .'"¹³ An attitude is defined as "a relatively enduring organization of beliefs around an object or situation predisposing one to respond in some preferential manner."¹⁴ Thus, it should be clear that what an officer consciously or unconsciously thinks about rape or an individual rape victim will probably determine the way he/she responds to that situation or person.

The predominant attitude that hinders an officer's interpersonal response to a rape victim is the notion that if a woman is raped, she probably deserved it or is even to blame for it. Freedom From Rape notes:

Many people are inclined to believe that a raped woman was at fault somehow - that she probably provoked the attack. This provocation, considered a mitigating factor in the courtroom, may constitute only a gesture or a way of dressing. Even using this extreme scale, the Federal Commission on Crimes of Violence reports that only 4% of reported rapes involved any precipitative behavior on the part of the women. In some cases precipitative behavior is nothing more than walking and dressing in a way that is socially defined as attractive.¹⁵

A cognate cultural belief is the notion that "good girls" are not raped. Perhaps the basis for this belief is the view that a woman can avoid being

raped if she really wants to. Account after account details how various victims have assumed that "it couldn't happen to me," because they thought that they could fight off the rapist. Russell cites a particularly startling case of a 48-year-old elementary school teacher who was held prisoner in her own house and sexually assaulted for two days. The main reason she gave for not going to the police was the belief that prior to her nightmare experience, she believed that she could resist if she really tried:

Interviewer: You really felt that a woman couldn't be raped?

Ms X: Yes. Can you imagine? I really believed that. So I assumed that if I told people, they would think I had consented, because they would think as I had thought before I had the experience.¹⁶

Russell notes concerning this case:

The trauma of Ms. X's rape experience was deep and long lasting. Three years later she trembled with fear when she went out with a man. Now, seven or eight years later, she still locks her guests in. For over a year, she felt she had to be armed to go out in the garden or drive her car.

Ms. X's experience illustrates the impossible position in which the myth that women cannot be raped places rape victims. To the extent that friends and acquaintances, employers and clients believe the myth, to that extent victims have to deal with incredulity should they choose to talk about their experiences. Ms. X has been imprisoned by that myth.¹⁷

The belief that a woman can resist rape is particularly persistent and likely to prejudice an officer's attitude, because in certain defined circumstances, the victim can resist. This writer's wife is a physical education specialist in self-defense for women; she teaches courses in self-defense at the college level. The research and literature in this field indicates that if a woman is confronted with a gun or a knife, she should avoid any show of resistance for fear of losing her life. However, in the absence of a gun or knife and in certain limited cases, organized resistance can and does work. For example, the availability of some makeshift weapon - a set of keys between the fingers, spike heels, or an umbrella may offer the possibility of escape if no exaggerated weight difference or size is present. Clearly, these possibilities have led to the popular notion that resistance is possible in all cases.

As active members of their culture, police officers often hold the same prejudices and unfair beliefs that reside in the rest of the culture; yet, because his/her encounter with a rape victim may determine the future health and welfare of that victim, the conscientious officer should not hang onto these injurious beliefs and attitudes, particularly when he/she is given interpersonal skills training to alter those beliefs and attitudes.

Other beliefs which may dampen an officer's enthusiasm for empathizing with rape victims is the common myth that men who commit rape are sexually unfulfilled and are carried away by a sudden uncontrollable surge of desire. A study conducted by Amir has shown that 90% of group rapes were planned in advance and that 58% of the rapes committed by a single man were planned.¹⁸

Generally, rape is not a crime of impulse. As to the myth that rapists are sexually-unfulfilled, Dr. William Prendergast of the New Jersey State Prison states that all of the rapists that he studied had available sexual relationships. Sixty percent of the men in Dr. Amir's study were, in fact, married and led normal sexual lives at home.¹⁹

Because the police officer often is the first person on the scene after a rape has been committed, the responsibility of relating to this traumatized victim falls on the officer's shoulders. Whether the officer likes it or not, whether he or she is trained to deal with the situation, the officer must deal with it. Whether he/she deals with it to the benefit of the victim and to the credit of the criminal justice system will depend on the individual officer's interpersonal communication skill.

To compensate for an individual officer's lack of skill, some police departments have opted for "rape relief squads," much like the Bronx sex crimes investigation unit.²⁰ Other large departments have given the responsibility of dealing with rape victims to specially trained women police officers. If the department is large enough for this approach, it is advisable, because these programs have been successful. Yet, what happens if there are no women in a small department or so few that a "rape relief squad" is not practical? Moreover, what happens if an officer inadvertently encounters a rape in progress and must console the victim? In other words, every officer should become at least passingly familiar with the concepts outlined in this article; and, in those departments too small for special rape relief squads, the officers should be skilled in the methods herein outlined.

The ensuing analysis of the whys and hows of dealing with rape victims is written primarily for the male officer inasmuch as an overwhelming majority of the police in the United States are men. However, many of the arguments in the following paragraphs apply to female officers as well as male officers particularly if their belief and attitude system follows those outlined in this section.

VERBAL FIRST AID

Thinking in terms of a first encounter, the single most important thing for the officer to remember about his dialog with a rape victim is that this first encounter may define the way the victim looks at herself from this point forward. This is a heavy responsibility. Zunin argues that the first four minutes of an interpersonal interaction often define the nature of the relationship for the rest of its existence.²¹

In the highly emotional and distraught state in which a woman finds herself immediately following a rape, her first contact with the outside world is crucial - crucial to her mental and physical health, crucial to her willingness to undergo the trauma of a trial.

DEALING WITH VERBAL ABUSE

The male police officer on the scene must realize that the woman he is encountering has just been violated by a man and that she may transfer her first reaction to the man in front of her. When confronted with this hostility many male officers immediately conclude that the victim probably is a "man-hater" and probably got what she deserved. This response is exactly the wrong approach to take in this circumstance. Using active listening instead of reacting to the verbal abuse by responding with kindness. the officer should seek verbally to "disarm" the victim by absorbing her vindictive language. This technique is commonly called "active listening"

or "attending"²² It involves condensing and feeding back to the victim the message that was given. Thus, in the case of a victim who screams "you pig, don't you see what he has done to me?", the officer might respond by saying, "you're angry and blaming me for what's happened to you." Notice that the respondent is feeding back both the overt verbal message as well as the underlying implied message. Notice also that there is no judgment in active listening. The listener only feeds back what is given by the victim. A response like "Do you think I'm to blame for what's happened to you?" is accurate, but accusatory. The first response invites the victim to vent her anger and use the officer as a medium for dealing with her pent-up anger. The latter response forces the victim on the defensive and implies that her accusation is unfounded and that she is unjustly attacking the officer. Of course she is unjustly attacking the officer, but justification is not the issue; dealing with a traumatized rape victim and offering her support in a time of deep personal need is the issue.

The first stage that a woman goes through after she has been raped is shock, disbelief, and dismay, so the officer must first absorb as much of the woman's anger and frustration as possible. Thus, after attending to her immediate medical needs - shock treatment and so forth - the officer should seek to prevent the destruction of as much evidence as possible while at the same time listening to and supporting the woman that has been assaulted. When actively listening, the officer must take special caution to not put the woman on the defensive by asking "why" questions. "Why" questions ask for justification; they imply wrongdoing on the part of the person being questioned. For example, a question like, "Why were you walking out here at night?", inherently implies that the victim is to blame for her own plight by walking where and when she shouldn't have been. The issue of the woman's

restricted freedom aside, once again, the officer's primary task at this juncture is to support the victim, not to incite her further.

The next stage that the victim is likely to go through is a violent state of screaming, name calling, crying, and verbal abuse, or the opposite state of complete withdrawal. It is here that the officer must have a particularly well-developed skill level. Particularly in the case of a male officer, if he takes offense at what the woman is saying, and this offense is obvious, then the victim is reinforced in her feelings of bitterness toward men. In the case of withdrawal, the officer must take care not to press too hard to force further withdrawal; if the withdrawal is complete, then the officer must refer the victim to competent professional guidance at the first opportunity. It is noteworthy, that in the case of complete verbal withdrawal, officers can use a nonverbal "caring" kind of behavior, such as gently covering her with a blanket, wiping dirt and filth from her face and hands, finding her a mirror so that she can restore her physical appearance, and getting her a drink of water.

However, depending on the victim, the officer must take care most to avoid touching behavior because at this point the victim probably will be repulsed by this kind of reinforcement.

READING NONVERBAL CUES

Obviously with the hysterical victim, reading her nonverbal messages is relatively straightforward. If she does not want to be touched, she'll let that be known. On the other hand, the traumatized victim may be sullen and silent and refuse to talk; it is here that the officer needs an active awareness of nonverbal messages.

More than anything else, reading nonverbal messages is a state of awareness. Being conscious of this dimension of interpersonal communication is an important first step in dealing with this level of human communication. The officer should focus on the following signals which will indicate the way the victim may be feeling.

Eye Contact. No nonverbal message is more important than eye contact. The eyes are indeed the first indicators to what is going on behind them. Despite this fact, interpersonal communication research indicates that many people do not seek or reciprocate eye contact in an interpersonal dialog. They prefer to look at the mouth, the chin, or "the face" rather than establish a meaningful eye contact. Thus, the officer should take note of the victim's eye contact. A staring, hostile victim is a tip-off to a potentially violent outburst. Much like two animals which try to stare each other down before they attack, a hostile stare can give away an impending attack. However, this is not always the case. The first and most important rule governing the reading of nonverbal messages is that nonverbal messages are not universal. What may be hostility to one may be sincere interest to another. (Thus, in the author's classes in nonverbal communication, some students become aware that their intense "penetrating" eye contact is not communicating the sexual or intellectual interest that they think it is, but is communicating an opposite, hostile, abrasive message.)

The victim who refuses eye contact but looks away may feel too vulnerable to be looked at. Thus, the officer should take care not to appear like he is staring. In this case, eye contact should be avoided. In sum, the officer can use eye contact as a clue as how to respond to a victim who needs his help and support.

Touch. Whereas, eye contact is more important as an initial indication of a victim's state of mind, touch is a more important determinant of a victim's willingness to be helped. Touch is probably the most important nonverbal message there is to demonstrate caring concern and support. Yet no matter how much the officer feels for the victim, as noted earlier, touching the victim may set off a violent reaction, so caution must be used. Nevertheless, the victim who is capable of receiving comfort from a caring police officer will be reinforced by the nonverbal touching noted earlier - covering with a blanket or coat, finding a brush or comb to fix the hair, removing dirt and grime before the ambulance arrives, etc. Other touching messages which communicate a caring concern are: lending an arm or support in walking, holding a hand, or even lending a shoulder to cry on. Obviously, because this form of support is so volatile, it must be used with awareness and caution. Yet, if used properly, it will make the difference between a sterile, official "case" encounter and a meaningful supportive exchange.

Using a Careful Verbal Style. The officer must avoid verbal abuse at all cost. Disparaging referents like "sweetheart," "little lady," "honey," "missy," and "sweet young thing" are demeaning and an indication of a biased and/or ignorant attitude toward the victim and her situation. The victim should be referred to by her name, either first or last depending on age and circumstances. Moreover, the officer should seek to avoid terms of violence in the dialog with the victim. Terms like "attack," "knife," and "violate" may trigger mental images of her rape and worsen rather than help the woman's trauma. Present law enforcement practice seems to encourage the officer to focus on the solution of the crime and not the victim. While this is probably sound criminology theory, it ignores one important reality - the victim is a human being. And at this point in her life, the rape victim

couldn't care less about the crime. As a matter of fact, of all the things in the world, she probably wishes that the crime had never happened; she would give anything for it not to have happened. Yet the first person on the scene keeps asking her to remember vivid and disgusting details of the crime. He seems to be totally insensitive to the fact that she is hurting, both physically and emotionally. The former will heal with time; the latter may not. Thus, while the officer has an obligation to solving his "case," this goal will be better served by first addressing the needs of the person most needing his help - the rape victim. By developing an interpersonal trust level that will allow the victim to face up to the details of her rape, the officer probably can more effectively pursue the case at a later time. Of course, the officer in the field may argue that his caseload is such that he has no time for "social work." Yet, which serves the criminal justice system better: on one hand, a victim who refuses to prosecute because she is traumatized by the crime and its subsequent investigation by the police, or, on the other hand, a victim who, in time, comes to trust the officer and system which supported her in her time of need and sees the wisdom of pursuing the investigation of the criminal who assaulted her?

Focusing on the Violence. One of the most obvious impediments to the investigation and prosecution of crimes of rape is the fact that a rape is a sex crime. An important part of this problem is linguistic. In a very real sense, the terms "sex" and "crime" are antithetical. The former consciously and unconsciously conjures up romanticized images of love and tenderness; the latter of violence and unrestrained force. Yet when these two terms are combined, the verbal power of one often overshadows the other. In its ubiquitous application from selling automobiles to hair tonic, sex permeates every fabric of our culture. It is the thesis of at least half

of our television viewing and almost all of our advertising. The power and impact of sex as a level of consciousness is overwhelming. Naturally, as a member of the culture, the police officer cannot escape the radiance of this cultural phenomenon. In other words, in the case of a rape, it is natural for the officer to let sex in all its romanticized imagery overshadow the fact that a violent, brutal assault has been committed. Thus, sex as an image has affected the investigation and prosecution of rape as a crime. It is beyond the scope of this article to deal with this problem universally- in the courts and in our system of law; but, the individual officer who encounters a rape victim can influence and affect the criminal justice system by treating the victim as a victim of a violent assault, not as the victim of a "sexual encounter." Because the male officer cannot mentally divorce himself from the culture, he must consciously try to see the crime as violent and a violation of the most valuable personal property a person owns. A home, one's possessions, money, nothing is as personal as one's own body. Yet this writer has heard officers say, "well, after all, she's not going to break it." As a matter of fact, it was these kinds of ignorant and insensitive comments in the course of a field investigation that prompted the research for this article.

Next, the officer can concentrate on practicing the verbal skills outlined in this article, particularly active listening and looking for nonverbal feedback. Bard observed that officers can perform these skills even when they don't really believe what they are doing: policemen, even when randomly selected, can learn and practice relevant interpersonal skills to affect their performance as conflict managers. What is more, the evaluation suggested that the changes in police behavior which are necessary for effective third party performance do not require a corresponding change in the attitudes and

and beliefs of the policemen.²³ Thus, as argued in the earlier section on police beliefs and attitudes, the officer who wants to be skillful in dealing with rape victims can reevaluate his/her attitudes toward rape victims and consequently change communication behavior toward these victims, or the officer can work on improving interpersonal skill levels without worrying about prejudiced attitudes. In either case, the result will be better treatment of the victim.

Being "yes, confirmational." The ideal kind of rape relief communication can be characterized by the terms "yes, confirmational." In other words, the officer must reaffirm the person needing help as fundamentally "OK." It is natural that a woman who has just been raped is going to feel that she is "NOT OK." She needs to be reassured that what happened to her is not her fault and does not in any way decrease her worth. as a person. The officer must build up the woman's self image in her own eyes. The woman's attitude toward herself is what is important here. If she can come to grips with the fact that she should not be blamed for what has happened to her, she can learn to live with herself. A person can learn to deal with external pressure and criticism only if that person has learned to accept himself. To a great extent, being in a state of "I'm OK" is a self-fulfilling prophecy. Oftentimes, if one person treats another person like they are OK, whether they are or not, the receiver of the OK message will read that signal and start acting OK. Thus, the officer's initial "yes, confirmational" communication with the rape victim is psychological "first aid" for her emotional and mental health.

A type of "yes, confirmational" therapy is to give a person information about what will happen to them. The more information that the officer can give the victim concerning what will happen to her, the more he will decrease

her anxiety. There is nothing more frustrating than to be pushed through a wringer and not know what is happening. A brief stay in a typical hospital will acquaint anyone with this phenomenon. Fear of the unknown is the most deep-seated anxiety there is. Typical questions the victim might be thinking are: What is wrong with me? What is going to happen to me? Will I become pregnant? The officer can supply the victim with information which can put her mind at ease. "First, I think that you should be examined by your own doctor to make sure that you are ok." Note that the woman's own physician is suggested rather than a strange doctor in a strange emergency room. Moreover, the statement "make sure that you are ok" is positive, rather than the negative and insensitive statement "check to see how bad you are hurt." Remember that the focus of a support statement is the officer's positive reinforcement of the victim.

The officer can also act as the woman's agent in dealing with the insensitivity and coldness of the hospital and an "on call" staff physician. This role as mediator may be limited due to the nature of the medical examination that must be performed for evidence; such as a pelvic, checking for bruises and other damage, combing for pubic hairs as evidence, and checking under ultraviolet lights for semen samples. This ordeal for a traumatized woman is degrading at best. Anything that the officer can do to prepare her for this ordeal or to soften the blunt of the ordeal greatly enhances the woman's chances of a more rapid recovery.

SUMMARY

The goal of the model detailed in this article is to offer a police officer an outline of the information and method for helping a rape victim see herself as ok. Some officers use the solving of their "case" as an

excuse for their insensitive and often brutal handling of a rape victim. Yet, it is argued in this article that the case is more likely to be solved with the cooperation of the victim than without the victim's cooperation.

Only one in ten rapes is being reported to police, and rape relief centers are springing up all over the country as "alternatives" to police procedures. It is clear in talking with representatives of this movement as well as with women who have been raped that the police as a whole are doing a miserable job of dealing with this social problem. Moreover, the crime statistics cited earlier would seem to indicate the same conclusion. The positive, supportive approach outlined in this article will enhance the possibility of catching the rapist because the victim will respond more positively to a caring response to her needs than to an officious detached seeker of evidence. Consequently, she will divulge more information for investigation and probably is more likely to testify in court. One thing is for sure, the present situation is in drastic need of a constructive alternative.

- ¹ Catherine McClary et al., Freedom From Rape (Women's Crisis Center of Ann Arbor, Michigan: 1974), p. 1.
- ² Grace Hardgrove, "An Interagency Service Network to Meet Needs of Rape Victims," Social Casework, 57 (April, 1976), pp. 245-253.
- ³ Gail Abarbanel, "Helping Victims of Rape," Social Work, 21 (November, 1976), pp. 478-482.
- ⁴ Sharon L. McCombie et al., "Development of a Medical Center Rape Crisis Intervention Program," American Journal of Psychiatry, 133 (April, 1976), pp. 414-421.
- ⁵ Carol Horos, Rape, A Nationwide Directory of U.S. Crisis Centers (New Canaan, Conn.: Toby Publishing Co., 1974) and Noreen Connell and Cassandra Wilson (eds.) Rape: The First Sourcebook for Women (New York: New American Library, 1974).
- ⁶ "Rape Victim: A Victim of Society and the Law," Willamette Law Journal, 11 (Winter, 1974), pp. 36-55.
- ⁷ Diana E. H. Russell, The Politics of Rape: The Victim's Perspective (New York: Seín and Day, 1975), pp. 202.
- ⁸ Russell, pp. 203.
- ⁹ Russell.
- ¹⁰ Russell, pp. 39.
- ¹¹ One of the best works in this area is Morton Bard, Family Crisis Intervention: From Concept to Implementation (U.S. Department of Justice: Law Enforcement Assistance Administration, National Institute of Law Enforcement and Criminal Justice, December, 1973).

footnotes (continued)

- ¹²It is noteworthy that nursing literature contains a number of articles on how to communicate with a rape victim. An excellent example is: Ann Burgess and Lynda L. Holmstrom, "The Rape Victim in the Emergency Ward," American Journal of Nursing, 73 (October, 1973), pp. 1740-1745.
- ¹³Milton Rokeach, Beliefs, Attitudes and Values: A Theory of Organization and Change (San Francisco: Jossey-Bass, 1968), pp. 113.
- ¹⁴Rokeach, pp. 112.
- ¹⁵McClary, et al., pp. 2.
- ¹⁶Russell, pp. 19.
- ¹⁷Russell, pp. 24.
- ¹⁸McClary, et al., pp. 2.
- ¹⁹McClary, et al.
- ²⁰Mary L. Keefe and Henry T. O'Reilly, "Changing Perspectives in Sex Crimes Investigations," in Sexual Assault, eds. Marcia J. Walker and Stanley L. Brodsky (Lexington, Mass: D.C. Heath and Co., 1976), pp. 117-134.
- ²¹Leonard Zunin, Contact: The First Four Minutes (New York: Ballantine Books, 1972).
- ²²see Thomas Gordon, P.E.T.: Parent Effectiveness Training (New York, New American Library, 1975) for a complete discussion of the techniques.
- ²³Bard, Family Crisis Intervention.